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TORONTO NEO-NAZIS: ALL FACTS (page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, OCTOBER 1st, 1965

after mapai histadrut debacle

PREDICT BEGIN-DAYAN-SHAPIRA COALITION

VANDALS BUT NO NAZIS ARE INVOLVED IN TOMBSTONE DESECRATION

By a CJN Reporter

The desecration of 103 tombstones on Saturday night at Toronto's Mt. Sinai Memorial Cemetery has aroused our community. It was the chief topic of conversation during Rosh Hashana, a time when Jews gather to pray in the synagogues. All tombstones were knocked over in the Pride of Israel section of this cementery on Wilson Avenue.

The first impression was that this had been the doings of some antisemitic group, since it appeared on the surface to be an organized job. However, Mr. Nathan Shkolnik, president of the Pride of Israel, told The Canadian Jewish News reporter that he is fully satisfied there was no religious or racial element in this act of vandalism. He also informed The Canadian Jewish News that the memorial meeting honoring those whose tombstones were defiled, called originally for coming Sunday, has been postponed till after the re-erection of the monuments.

Two youths, John Terence Bootle of Wilson Avenue and Allen Lee Sawin of Stanley Green Park, were charged with willful damage.

Also this week, an incident marred the beginning of the trial against the self-proclaimed neo-Nazis who organized the unlawful demonstration at Allan Gardens on July 25th, at which time they provoked former concentration camp inmates by Hitlerite slogans and the wearing of Nazi insignia. The occurrence was an assault on the Globe and Mail photographer, John McNeill, by a man who said he was the father of one of the accused, Peter Franciscy.

The accused who appeared in court are: John Beattie, leader of the gang, 23; David Stanley, 20, who, in the meantime, denounced the Nazis and left their fold; Peter Riedel, 18; Jack Decock, 18; Peter Franciscy, 18; Peter Schilbach, 16; John Glowinski, 20.

Magistrate Graham rejected a submission by the attorney for Stanley that he be tried separately as he had left the Nazi group.

(See editorial page 4)

CONFERS WITH FRENCH FOREIGN MINISTER. — Mrs. Golda Meir, Foreign Minister of Israel, discussed world situation with her French colleague, Couve de Murville, en route to New York.

BEN GURION AIDE ALMOGI DENIES HERUT "ANTI-LABOR"

UNION ELECTIONS ENDED MAPAI RULE

by AARON SARFATI
CJN CORRESPONDENT

JERUSALEM, (SPECIAL). — After 17 years as the governing party of Israel, Mapai (moderate Socialists) seems to be on the way out of power. The official results of the elections to the Histadrut administration (on Sunday, September 19) are now almost complete. There may be a change within one or two percent of the vote when the final results are known on or about October 1st.

The biggest losers in the elections to this powerful labor union with 862,000 voters from a population of 2½ million, are Mapai and its ally, the leftist Achdut Avoda party. The biggest winners are: Herut and the General Zionists. The most remarkable feature of this election is the victory of Herut which entered the Histadrut competition for the first time.

Elections to Israel's Parliament will take place on November 2nd. Some observers predict that Herut, which had the smallest number of adherents among organized workers, and controls a competitive union with 100,000 members, will emerge as first party in Parliament when the non-organized labor part of the nation will participate in the vote.

Mapai, which till September 19th had a comfortable majority of 55.4 percent in Histadrut, and Achdut Avoda with 17 percent, now united, drew barely 50 percent. From a majority party in the Histadrut, Mapai became a minority group. The bloc of Herut and General Zionists drew almost 18 percent against 3.5 percent for the General Zionists in 1959.

(As observed, these figures may change within 1 or 2 percent when the final count is known but they would not alter the general picture).

Ben Gurion's new party obtained close to 13 percent. The extreme left Mapam lost about 9 points; the Progressive Independent Liberals lost 1 percent; the Communists lost close to 1 percent.

While the final counts are made Herut and the Ben Gurion opposition party Rafi, joined by Mapam, are accusing the officials of the Histadrut establishment in irregularities involving the remainder of the votes to be counted. The Herut General Zionist bloc called a special protest meeting. The most remarkable victory of Herut was in Jerusalem, where the bloc received close to 26 percent of the vote. In "Red Haifa," a Socialist fortress, the Herut bloc obtained 16 percent of the Labor vote.

Haifa Labor boss, now a Ben Gurion follower, Joseph Almogi told the press that he does not consider Herut "traditionally anti-Labor" — as panicky Premier Levi Eshkol told the press following the Herut unexpected victory.

This statement by Almogi aroused widespread speculation in Israel. Some claim that following the Knesset elections, Ben Gurion may retire again to Sde Boker while the MPs from his new party may join Herut and the religious parties in a new coalition government headed by Begin, Shapira and Dayan.

GOLDA MEIR TO ADDRESS UNITED NATIONS ASSEMBLY

UNITED NATIONS, N.Y. — Foreign Minister Golda Meir's address in the current U.N. General Assembly's general debate will be delivered on October 7 — the day after Yom Kippur.

She is then due to return from New York to Israel unless the annual report on the Arab refugees comes up, in the Special Political Committee, shortly afterwards.

This topic is generally dealt with later in the agenda.

Saw Wilson

LONDON (JCNS)—Golda Meir, who has left Britain to attend the United Nations General Assembly, undoubtedly received a friendly hearing in London.

The Casablanca conference has demonstrated that the Arabs recognise their present inability to pursue an activist policy against Israel. This once again paves the way for possible political initiatives of a minor character.

The British Government has made it plain that it values Israel as a force in world affairs, the more so because Nasser's continued intransigence precludes any lasting settlement in the Arab world or between the Arabs and the West.

The Palestine refugee question is one field where limited but real progress is possible. The U.N. is tired of the enormous expense entailed in maintaining the refugees as a political weapon for President Nasser's agitators. Economy and political wisdom alike suggest the closing down of the camps and an Israeli-Arab agreement which will ensure fair compensation for the refugees.

That children of the original refugees needed helping was reasonable enough. That they should stagnate through life and hand on their refugee status to *their* children is intolerable.

Mrs. Meir has every reason to press for an Anglo-American initiative to put an end to these anomalies. There are far better uses to which the contributions of American and British taxpayers could be put.

THOUSANDS AT RABBI GRUENWALD FUNERAL

Thousands of Torontonians, led by the foremost rabbis of this city, participated Sunday morning in the funeral procession of the late Rabbi Meir Gruenwald, spiritual leader of the Congregation Shlomei Emunei Israel and Yeshivat Yesoday Hatorah, who passed away Saturday afternoon after a prolonged heart illness at the age of 58.

The procession began at the Yeshiva Yesoday Hatorah Bet Hamidrash on Lawrence Avenue West. The Rabbi was eulogized by the Popover Rav.

Police had difficulty controling traffic at the Yeshiva entrance, as literally hundreds of cars formed the cortege. Besides the rabbis and leading members of the community, yeshiva students from various schools paid their respects to the venerable teacher.

Known as the Teicher Rav, after the town in Hungary where he served as spiritual leader prior to the Nazi invasion, Rabbi Gruenwald migrated to Toronto after World War II. Immediately he assumed the task of organizing an orthodox community in the tradition of Hungary and Galicia.

He is survived by a wife and five children.

A memorial meeting in tribute to Rabbi Gruenwald will take place this coming Sunday, October 3rd, at 3:00 p.m. at the Yeshivat Yesoday Hatorah, 567 Lawrence Avenue West.

Eulogies will be delivered by the rabbis of Chust, Tzelem, Popa and leading Toronto rabbis.

(See editorial, page 4.)

• Commentary •

By M. J. Nurenberger

FOR YOM KIPPUR

THE ABSTRACT AND THE CONCRETE

The love of God, piety, can be very abstract. And this difference between abstract religion and the concrete service of God is what differentiates Judaism from other beliefs. For Judaism never recognizes as Divine service the lip loyalty to Heaven. Being pious, being religious, following the ways of God, is conditioned upon the concrete deed of serving him who is created in the image of God: man.

* * *

A Jew cannot be considered pious if his only expression of faith is prayer or the fulfillment of commandments, no matter how fundamental, while he ignores his duty to his fellow man and society in general. It is known universally that only transgressions committed vis-a-vis God are forgiven automatically by observing Yom Kippur while crimes against man must be pardoned by the injured party, a human being.

* * *

Often when I wonder why some present-day rabbis, known and respected for their exalted position in the communities they serve, are not very influential so far as the thinking and ethically sensitive segment of their group is concerned, I must concede that it is the result of sermons about the abstract and ignoring the concrete.

It is easy to preach about Viet Nam, the Kashmir-India conflict, the United Nations, the problem in the South — all commendable topics. But all these can be taken seriously by the laiety only if the spiritual leader dares descend into the complexity of everyday living involving his own membership.

If, for example, a rabbi criticizes some deplorable features of Russian policy vis-a-vis Jews, the lack of Jewish education, the lack of community life behind the Iron curtain, while he chooses to ignore the shortcomings and the snobbery of leaders in his own community, if he refuses to see exploitation of man by man practised by some on his own board of directors — he loses the moral impact upon the young and the idealistic in his area of activity.

* * *

Yom Kippur must have a meaning in everyday life. For the symbol of Yom Kippur is the equality of all before God. Every Jew is commanded to repent and fast. No one is more holy or less so on this day. No one can claim that his errors were fewer than those of the other. Hence he is absolved from the mitzvah of repentance and fasting.

Thus, as we all prepare for this Day of Awe, one must remember that Judaism is the religion of the concrete deed, of serving man by action. Then only our prayers and supplications to Heaven become meaningful.

Raphael Runs For Jerusalem Mayor

JERUSALEM (JCNS) — Yitzhak Raphael, former Deputy Minister of Health, and a prominent member of the National Religious Party, has been nominated by his party as a candidate for Mayor of Jerusalem and its Jerusalem campaign chief, it was officially announced here.

The announcement was made at a "sympathy rally" for Mr. Raphael to celebrate his acquittal for "lack of evidence" last week on charges of complicity in the Tel Giborim bribery case. About 600 people attended the meeting at the King David Hotel.

Liberia Expels Arab Agitators

PARIS. — Fifty former Palestinian Arabs have been expelled from Liberia where they had emigrated several years ago, according to reports reaching here.

The reports said the men were ordered to leave the country because of their political activities. It is understood that they had been active in fermenting anti-Israel plots and spreading anti-Israel propaganda.

RADICAL SHAKE-UP

TEL AVIV (JCNS) — The setback suffered by the Mapai-Achdut Avoda alignment in the Histadrut elections has already begun to have its effect. A radical shake-up of the alignment's election campaign headquarters for the forthcoming Knesset elections took place this week.

The Minister of Finance, Mr. Pinhas Sapir, and the Minister of Labour, Mr. Yigal Allon, have become joint chairmen of the campaign, replacing Mr. Moshe Baram and Mr. Yehoshua Woschina.

At the same time it was announced that the final results of the Histadrut elections would be known only at the end of the month.

Meanwhile, preparing the strategy for the Knesset elections, the Deputy Prime Minister, Mr. Abba Eban, and the Minister of Transport, Mr. Moshe Carmel, were put in charge of the alignment's propaganda and publicity departments. Mr. Baram and Mr. Woschina were put in charge of the Histadrut campaign, in view of their specialised knowledge of Histadrut affairs.

Eilat New Port

EILAT, Israel. — Eilat's new IL26m. port was inaugurated last weekend in the presence of Prime Minister and Mrs. Levi Eshkol, and the Minister of Transport, Mr. Moshe Carmel.

Among the features of the port are a 550-metre wharf, potash and phosphate warehouses and special machinery for loading bulk cargoes, with a 10,000-ton daily capacity.

Mr. Eshkol was brought by a Navy torpedo boat to an illuminated raft floating off the quayside, from which the speeches were delivered.

He expressed the hope that the port would develop Israel's ties with the countries of Asia and Africa.

THE HOLY DAY SEASON

Yom Kippur 5726 will be ushered in this coming Tuesday evening, October 5th and will end Wednesday night.

Despite the Holy Day season, The Canadian Jewish News, the only Jewish newspaper in Ontario in English, appearing 52 weeks a year, will continue to be published every Friday.

ISRAEL, SPAIN HAVE TROUBLE WITH ECM

BRUSSELS. — The meeting of the European Common Market's committee considering proposals to increase the reference price on imported oranges, which may seriously hamper Israel's citrus exports, ended inconclusively last Friday.

Its discussions will continue next week, when it must forward its recommendations to the Market Commission.

Italy has demanded that tariffs be higher than last year in order to give its orange-growers larger markets within the community. Italian growers can only provide the community with about 10 per cent of its needs.

Spain and Israel, who sell over a million and a half tons of oranges a year in the Common Market countries, have protested. Spain even has threatened reprisals against Common Market goods in a move comparable to the community's "chicken war" with the U.S. two years ago.

Fruit importers in the community itself also are protesting on the grounds the new tariffs will price their oranges out of the market.

"The Market Commission is walking a tightrope," a source said. "Italy is being tough and is a member nation. But we want a fight with the outsiders."

toronto synagogue news

ELECTION

The Toronto Rabbinical Fellowship for Community Affairs, in its fourth year, held an election meeting recently. The following officers were elected: Rabbi Albert Pappenheim, B'nai Israel Beth David, president; Rabbi Louis Cashdan, Temple Emanuel, vice president; Rabbi Joseph Kelman, Beth Emeth Bais Yehuda, secretary-treasurer.

Membership consists of rabbis affiliated with the three leading rabbinical associations: Rabbinical Council of America (Orthodox); Rabbinical Assembly (Conservative); Central Conference of American Rabbis (Reform).

Purpose of the Toronto Rabbinical Fellowship is "to establish close personal contact between the members, to afford them opportunities for the exchange of views, to make it possible for them to act together in areas of communal concern".

In addition to the executive, the following rabbis comprise the present membership: Rabbis Michael Celniker, Beth Torah; Emil Fackenheim, University of Toronto; Abraham L. Feinberg, Holy Blossom Temple, Emeritus; Gedalia Felder, Shomrai Shabbos Synagogue; Aaron M. Kamerling, Hillel Foundation; Melvin L. Libman, Beth Tzedec; Jordon Pearlson, Temple Sinai; W. Gunther Plaut, Holy Blossom; David R. Powell, Holy Blossom; N. L. Rabinovitch, Clanton Park; Stuart E. Rosenberg; Beth Tzedec; Bernard Rosensweig, Shaarei Tefillah; Erwin Schild, Adath Israel; Reuben Slonim; Solomon Spiro; Walter Wurzburger, Shaarei Shomayim.

INSTALLATION

Brotherhood of Adath Israel recently held its annual installation and dance at the synagogue.

SLATE OF OFFICERS

Following is the slate of officers of Adath Israel Congregation: Samuel T. Warren, president; Sid Starkman, 1st vice president; Ben Applebaum, 2nd vice president; Harry Solomon, treasurer; Murray Kirsh, secretary; board of governors consists of William Berk, Al Collis, Jack Freeman, Max Gould, Abbey Grossman, Dr. Murray Herst, Ben Marks, Jack Nelson, Dr. Phil Shore, Murray Stein, Dr. Fred Stulberg, Jack Wainberg, Albert Waisglass, Harry White, Max Yack.

JUNIOR OFFICERS

Officers of the Junior Congregation of Beth Am are: Robbie Rotin, rabbi; Perri Polansky, assistant rabbi; Ricky Ittleman, chairman; Beverley Fleishman, assistant chairman; Myron Elias, parnos; Leah Wise, assistant parnos; Mitchell Shack, treasurer.

GUEST SPEAKER

Dr. David Monson, spiritual leader of Beth Sholom, was guest speaker at the opening campaign dinner of the United Appeal on Monday, September 20th. He related the "Chapter Plan" of giving, whereby each employee contributes 15 minutes pay per week in support of United Appeal.

BOARD OF GOVERNORS

Following are the Board of Governors of Shaarei Shomayim Synagogue: Morris Ackerman; Maurice Alexandroff; Charles Anthony; Benjamin Barth; Leonard Bernstein; Al G. Brown; Jeffrey Cohen; Harry Donin; Marvin Donin; Murray Ehrlick; Louis Eisen; Ralph Etigson; John D. Fienberg; Joseph Fleischmann; Irving Franklin; Meyer W. Gasner; Morris G. Goldenberg; Irving Green; Mrs. Sarah Green; Bernard Hattin; Samuel Kanarick; Joseph Kofman; Jack Kosoy; Bernard C. Kurtz; Joseph Levine; Ben S. Levitt; Nathan Lieberman; Jack Magder; Jack Melzer; Jack Miller; Dr. Morris M. Mink; Lou Nadler; Saul Parnes; Albert Pearl; Morris Rubenstein; Samuel J. Sable; Samuel J. Salem; David Satok; Victor Sefton; Julius A. Shapiro; Leonard R. Shapiro; Max Sharp; Benjamin Shore; Joseph Siegel; Saul Sigler; Hugh Silverman; Arthur Silverstein; Eddie Solish; Mrs. Elaine Spring; Samuel Stambler; Harry Stein; Sol Swartz; Joseph Tanenbaum; Nathan Urbach; Samuel Verman; Ted Waldman; Israel Weinberg; Louis Weisfield; Johnny S. White; Jack E. Young; Louis J. Zuker.

NEW MEMBERS

Following are new members of Beth Emeth Bais Yehuda Synagogue: Mr. and Mrs. Allan Bank; Mr. and Mrs. David Batcher; Mr. and Mrs. Russel Batcher; Mr. and Mrs. Saul Bergstein; Mr. and Mrs. Joseph Betel; Mr. and Mrs. Mervyn Cohen; Mr. and Mrs. Solomon Eker; Mr. and Mrs. Sam Feldman; Mr. and Mrs. Morton Fields; Mr. and Mrs. Albert Fortinsky; Mr. and Mrs. Harold Freeman; Mr. and Mrs. William Gasner; Mr. Harry Glazer; Mr. and Mrs. Howard Glazer; Mr. and Mrs. Charles Gidon; Mr. and Mrs. Albert Goodman; Mr. and Mrs. Abraham Gould; Mr. and Mrs. Herbert Green; Mr. and Mrs. Paul Grosbein; Mr. and Mrs. Nathan Haber; Mr. and Mrs. Moses Handler; Mr. and Mrs. Jerry Harris; Mr. and Mrs. Irving Kirsch; Mr. and Mrs. Joseph Kirshenblatt; Mr. and Mrs. Harold Konopny; Mr. and Mrs. Michael Mack; Mr. and Mrs. Max Nudelman; Mr. and Mrs. Nathan Peck; Mr. and Mrs. Abraham Persofsky; Mr. and Mrs. John Rich; Mr. and Mrs. Donald Robuck; Mr. and Mrs. Hillel Robeck; Mr. and Mrs. Marshall Rosen; Mr. and Mrs. Ted Schwartz; Mr. and Mrs. Samuel Silver; Mr. and Mrs. Warren Simon; Mr. and Mrs. Joseph Singer; Mr. and Mrs. Morris Steinberg; Mrs. and Mrs. Marvin Tameanko; Mr. and Mrs. Hymie Tenenbaum; Mr. and Mrs. Albert Treibitsch; Mr. and Mrs. Paul Ungar; Mr. and Mrs. Abraham Weinblatt; Mr. and Mrs. Abe Zigelstein; Mr. and Mrs. Alan Zuker; Mr. and Mrs. Leon Baker; Mr. and Mrs. Chaim Rochwerg; Mr. and Mrs. Isadore Snyder.

letters to the editor

HOW TO REMEMBER

Dear Editor:

On the eve of Yom Kippur, the holiest day on the Jewish calendar, perhaps it is relevant to appeal to our fellow Jews to remember the holocaust and our six million brothers and sisters who perished during World War II.

I believe it is important for us, the newcomers, as well as the old-time citizens of Canada to hold a consultation to honor the martyrs in a fitting manner on Canadian soil. Perhaps an impressive monument ought to be erected for our children and their offspring to behold; they never should forget the lesson of World War II.

It also would be of significance to introduce some kind of course on the history of World War II in our schools, and how it affected our people. Such, naturally, would be prepared by scholars who would present it objectively and would bear in mind that its purpose was for the young to remember.

Montreal **Ben Milner**

Mr. Milner is one of the leading Zionist figures in Canada and a noted philanthropist.

ISRAELI ENVOY IN MOSCOW

TEL AVIV (JCNS) — Katriel Katz, the newly appointed Israeli Ambassador to the U.S.S.R. presented his credentials to the Soviet President, Mr. Anastas Mikoyan, last week.

The Soviet President asked Mr. Katz to convey his greeting to President Shazar and the people of Israel, and said he looked forward to amicable relations between the two countries.

Earlier, Mr. Katz had referred to the vital role of the Soviet Union in the destruction of Nazism, to which Mr. Mikoyan referred in his speech commending Mr. Katz for the reference.

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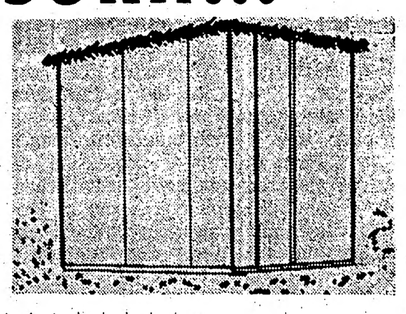

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Extend their warmest wishes to the State of Israel, the Canadian Jewish Community and to all supporters.

May the New Year bring universal peace, happiness and prosperity.

TOWNSHIP OF NORTH YORK PROCLAMATION

FIRE PREVENTION WEEK

October 3rd - 9th, 1965

As Reeve of the Township of North York I hereby urge all citizens to especially observe precautions leading to fire prevention at this time, and throughout the year, and call upon all persons to observe the special programmes to be presented on the subject at Fire Stations in the Township throughout the week of October 3rd to 9th inclusive.

JAMES D. SERVICE, REEVE

State Of Israel Bonds Sponsors Canada Technion Building Dinner

The State of Israel Bond Organization of Toronto and the Canadian Technion Society will jointly sponsor a Dinner at the Beth Tzedec on Thursday, October 7th at 6:00 p.m.

The Honorable Leslie Rowntree, Ontario's distinguished Minister of Labour will address this gathering Mr. Rowntree has gained eminence for his implementation of a new and vigorous program designed to meet the needs of Ontario's labour force. Last week he returned from an extended tour of Israel as a guest of the government. His objective view of Israel's industrial and economic problems will be of value to all those concerned with Israel's development and security.

This event will establish a precedent in communal history for it is unusual for two organizations so diversified in character to combine their efforts. It is hoped that this function will encourage support for both groups.

The Canada Building of the Technion Israel Institute of Technology in Haifa is designed to train personnel in the harnessing of Israel's natural resources. Completion of this building requires the sum of $350,000 this year. These funds will be accepted in the form of State of Israel Bonds. Thus, members of the community will be facilitated in supporting both these worthy causes. Additional 1965 Israel Bond commitments may be made available for the specific purpose of completing this building.

Mr. D. Lou Harris, National Chairman of the Technion Society is confident that our community will respond to the need to complete the Canada Building of the Technion in Haifa through additional purchases of Israel Bonds for the 1965 Campaign.

Israel Bond development dollars have been instrumental in expanding Israel's over-all economy; and the Technion in Haifa has trained the technicians, engineers and scientists who are indispensable in the supervision and administration of these factories and research projects. In Israel, the two go hand in hand, the Technion training the personnel so vital to the industries being established with development dollars. In keeping with this combined effort in Israel, the source organizations providing their funds are also joining forces in the promotion of both organizations.

Annonuces Canadian Technion Society Dinner in Toronto: State of Israel Bonds president D. Lou Harris.

Yom Kippur In Auschwitz

By GENIA SILKES

Author Silkes is visiting now Toronto on behalf of the Yiddish Dictionary Committee in New York city. Miss Silkes, a hero of the Warsaw Uprising describes her own experiences in the Camp.

All through the ages, Jewish holidays have played an extraordinary role in preserving the unique qualities of Jewish life. It is through the remembrance and observance of the holidays that the Jewish tradition has been handed down from generation to generation, and Jewish existence has maintained its continuity. The observance of the Jewish holiday played a singular role when the Jews were sealed into ghettoes. It served as a means of uplifting the people from their terrible daily reality. The preparations for the holidays absorbed young and old, providing a momentary release from the daily struggles; they nurtured a flicker of life in the face of all-pervading death.

Despite the harsh surveillance of the Germans, Jews observed the holidays at the risk of their lives. In strictest secrecy they gathered in dark, hidden corners to pray. Their tables were spread with meager fare, not befitting a holiday but nonetheless the best that could be found in the days of starvation.

The observance of a Jewish holiday was a red letter day on the German calendar. A paradoxical yoke of fate, it seemed as if the Germans waited impatiently for these holidays; they prepared most thoroughly to observe them. The gifts the Germans provided for less important holidays were trivial compared with those inflicted on Jews for the Yamim Noraim. With exceptional, sadistic pleasure, they prepared "Aktions" to deliver the most cruel punishments on Rosh Hashana and Yom Kippur.

Early in that era of terror, when life hung by a thread, one observed a rise of religious feeling and an awakening of faith among many who never before had observed religion. The constant fear lurking in every corner drove the Jews to cling to an unseen power, an invisible force from which they might await an answer to all that took place around them. Masses of Jews were drawn to secret rooms and hiding places to pour out the bitterness in their hearts, to cry and wash away their miseries, to tear open the sky so that the voice of mercy might be heard.

One often wondered how this aching, suffering community of Jews derived the strength to keep faith with the God who, to their sorrow, neither helped nor delivered them from their afflictions. With wonder and astonishment I have observed this religious ecstacy rising forth from dark, narrow hiding places during the most tragic days of deportation when the bloodthirsty German hordes stood guard around Jewish houses, searching every corner and cellar, dragging out every Jewish man wrapped in his tallit and driving him into exile.

In this atmosphere of hopelessness and broken spirits, a unique strength gushed forth from these Jews wrapped in their tallisim. Two mighty forces wrestled for life or death the murderous power of Hitler's slaughter-knives and the strength of Jewish faith in prayer to God.

* * *

Among the various collections of documents, memoirs, accounts and testimonies I had managed to gather during the years of occupation and after the war while working at the Jewish Historical Institute in Warsaw and Yivo is a collection of documents on the theme, Jewish Holidays, particularly Yamim Noraim.

Following is a description of the observance of Yom Kippur in the Auschwitz camp as related by Anne Kroll, daughter of a famous Jewish family and a surviving Kazette, who now lives in Paris:

"We did not have a calendar in the camp; often we did not know the days of the week. I don't know how we all knew Yom Kippur was coming. After the "Apel", when they herded us indoors, siddurim were found in every barrack and a candle stub by every bunk (I cannot grasp from where or how some bartered scraps of bread for candle stubs).

The barrack was illuminated by candlelight. Eight-hundred Jews prayed aloud, cried, wailed, screamed and tore their clothing. All the barrack guards had escaped as from the wrath of the Jewish God who would this night take revenge. One God now ruled the camp and he had united us all. The wails and crying tore the heavens. The Germans did not come that day. Perhaps they were afraid of the Jewish God who had heard the crying of all Jews. A religious ecstacy possessed them and carried all to heaven.

"In a silent prayer, my lips barely moved. My own prayer mingled with the cries and pleas of the others and circulated in the moldy spaces of the barracks. Long afterwards, lying on our bunks and devoid of all physical sensations, the cries still hovered over us. It was a night of one prayer, of one enormous outcry to the Jewish God. Until this day I don't know who planned Yom Kippur night in the camp and who provided the candles and siddurim. So long as I live, I shall never forget Yom Kippur night in the camp and the ecstacy which tore the dark heavens of Auschwitz."

The religious ecstacy which reigned in every Jew in the era of annihilation and which had burst so spontaneously in the Yamim Noraim was tied to the longing for national redemption.

In the documents relating to this period of destruction, much is told and written about these longings.

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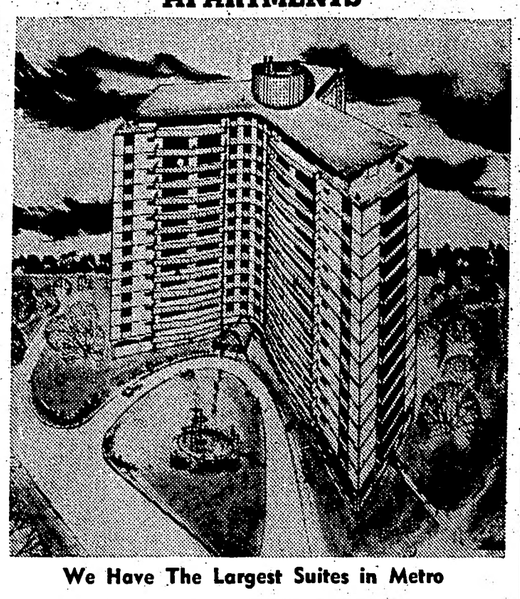

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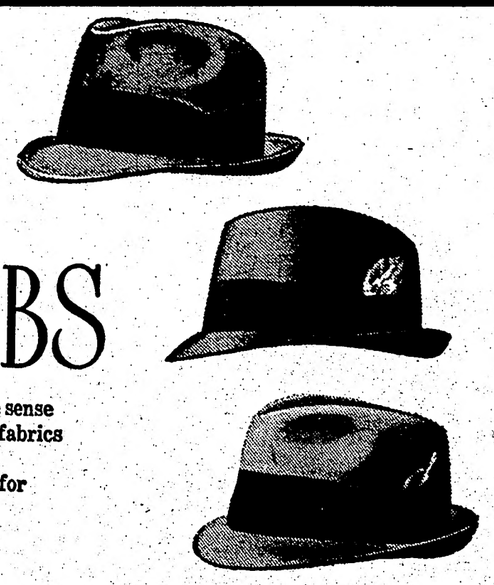

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M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VI, No. 40 (301)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.

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THE FACTS

TORONTO NEO-NAZIS

The trial of the self-proclaimed "leaders" of Toronto's neo-Nazis which started this week can either be considered an event of great importance or minimized and ridiculed as an insignificant news item.

We feel both attitudes are wrong. In this instance, our position is: one should not treat this trial as though it were something out of the ordinary in our mixed-up society, nor should one dismiss the entire neo-Nazi problem as an adventure of juveniles or a few adults with juvenile minds.

The six members of the Canadian neo-Nazi group headed by the notorious Beattie are being tried under a technical charge of unlawful assembly. At this writing, the trial still is on; it would be unfair to comment upon its proceedings. However, there is no doubt in our minds that British justice will prevail in this case too. For this is a land of law and order.

But the problem goes beyond this trial; it is the manifestation of a sickness which we inherited from World War II. It is the offspring, a kind of bastard born from the union of delinquency and political adventurism.

It would be too simple to dismiss the neo-Nazi problem both in Canada and the free world as one of a few obsessed by hatred or the urge for self assertion and easy publicity. It is more complex.

True, some unrepentant Nazis who today are refugees from West Germany and possess cash, robbed from victims of Hitler, hidden in Swiss and Lebanese banks dream of a return. At present, they are financing some neo-Nazi activities. Whether their funds also reach Canada will have to be established by the authorities. But the suspicion that they are financing hate propaganda in this country as well can be deducted from facts proven in other countries.

We repeat, they dream of a comeback which, we know, is pure fantasy. We also know that there are non-Germans in many countries, the so-called lunatic fringe, who are involved in these activities. Though their comeback is an illusion, what they can achieve is the kind of upheaval that results from sowing mistrust and bigotry among different groups.

Some involved in this week's anti-Nazi activities blame Germans here for Nazi propaganda. This is ridiculous. There are Nazi sympathizers among different ethnic groups as well as among oldtime British and French families. Putting them all together, they do not amount to many. Yet there are enough of them to disseminate hatred and fanaticism. Hence we require a law against the dissemination of hatred.

However, today when we discuss neo-Nazism, we must be careful to avoid the racial trap accusing Germans of Nazi propaganda. One must remember, first, that German immigrants in Canada are Canadians; they may have their percentage of lunatics like any other group. The same error applies to Ukrainians, Lithuanians or others from eastern Europe who come from countries that harbored Hitlerite underworld characters and where Nazi collaboration was strong during World War II.

We have reason to believe that New Canadians of every ethnic origin are interested in the legislation against hate propaganda, as are other Canadians. Those who went through the fire and hell of World War II are sick and tired of listening again to this Nazi nonsense about marching anew. The only way to unite the nation is by defending it against political delinquents.

Antisemitism, racial propaganda have proven in the past to be explosives endangering the well being of and coexistence among men. Thus the defense against bigotry is an obligation of organized society. Thus the legislation against Nazis must become a part of the platform of every party vying for the vote.

IN MEMORIAM

RABBI MEIR GRUENWALD

The funeral on Erev Rosh Hashana of the late Rabbi Meir Gruenwald attracted thousands of mourners. It is decades since such a moving manifestation of tribute to a spiritual leader has been beheld, according to oldtimers.

Rabbi Meir Gruenwald, who succumbed at the untimely age of 58, came to Toronto about fifteen years ago. All this time, he shunned publicity. Singlehandedly, however, he built one of the most powerful orthodox communities in Canada and a day school known as Yesoday Hatorah.

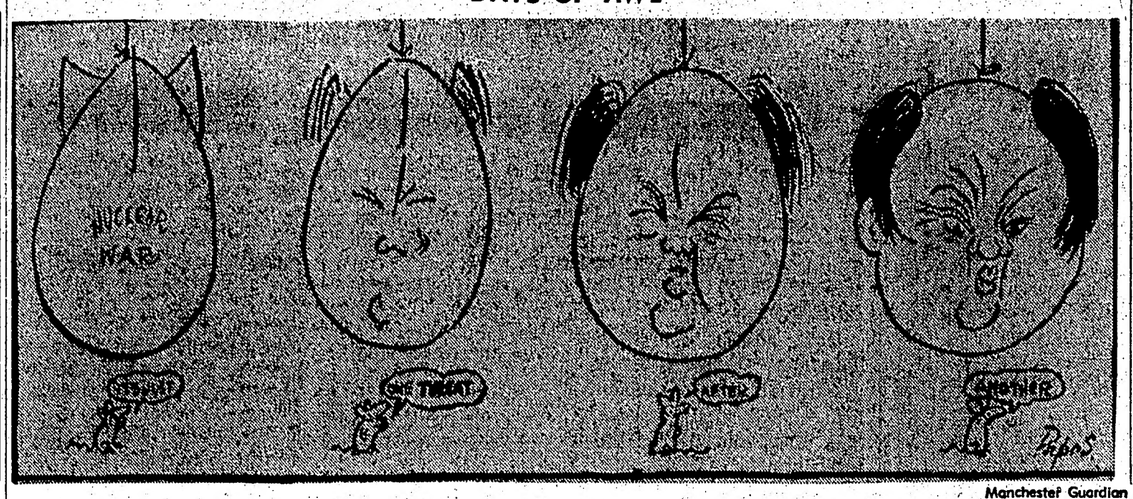
When Rabbi Gruenwald began his activities to reestablish in Toronto the spirit of Old Israel and the traditions of eastern European Jewry, both in community-life and in education, he met discouragement and cynicism. Notwithstanding, Rabbi Gruenwald, a descendant of illustrious teachers of Judaism in Hungary and Galicia, refused to hearken to the advice of those who bore no faith in the vitality of orthodox Judaism. When he left the concentration camps, he possessed an indomitable will to brave all difficulties — and despite obstacles he succeeded.

The thousands who appeared on the eve of a holiday to express their sorrow and gratitude to the respected teacher and rabbi have proven the strength of the traditional Jewish community in this city, a force which may be ignored by those who do not understand the peculiar pattern of Jewish history.

It is too early to evaluate the great contribution of Rabbi Gruenwald to this community. At this moment, however, we dare suggest that the Rabbi's legacy, Yeshivat Yesoday Hatorah, should be consolidated. Traditional Jewry does not believe in impressive monuments of marble or stone. It perpetuates the name of the great in the dissemination of their teaching.

Rabbi Gruenwald lived for Torah, for his yeshiva. Its further existence must be assured by the community at large.

DAYS OF AWE



Manchester Guardian

Nazis In Uruguay

MONTEVIDEO (JCNS) — Uruguay has a new neo-Nazi party, with the appearance of a group calling itself "Nationalist Revolutionary Movement".

At a public meeting here last Thursday totalitarian and xenophobic slogans were used, but the meeting was a complete failure. Speakers, using neo-Nazi and antisemitic slogans, said they wanted a 'strong hand' to govern Uruguay, urged the suppression of all political parties, and praised Hitler's National-Socialism.

Two Uruguayan newspapers attacked the group but the rest ignored it. It seems, however, that leaders of the new party are planning more public appearances and new action.

SIN AND ATONEMENT

by Dr. Robert Gordis

Few words have fallen into lower repute in the modern age than "sin" and "atonement". It is all the more striking that Yom Kippur, the Day of Atonement, has retained its position as the holiest day of the year for all Jews who feel any sense of attachment to their people and faith.

It must be confessed, however, for large segments of our people the day lacks much of its significance, for they have lost the sense of sin without which atonement has no meaning. Thus, the non-religious groups in the State of Israel find Yom Kippur the most difficult Jewish festival to reinterpret. For lacking any national character or historical brackground, Yom Kippur is exclusively dedicated to the contemplation of man's nature and the establishment of a relationship of love and loyalty to God which has been impaired by man's propensity to sin.

Judaism teaches that sin is a basic element in human nature. Yet it is characteristic of the insight and balance of the Jewish tradition that it is sin-conscious but not sin-obsessed. Throughout the thirty-five hundred year history of Judaism, it has resisted every effort to deny or minimize the importance of sin on the one hand, or to exaggerate it on the other, because either extreme undermines man's sense of moral responsibility.

Thus the ancient Greeks developed the deeply moving concept of **fatum**, of an inexorable destiny which may compel a man to act in violation of the moral code and then will punish him for his misdeeds.

Among the great motifs of classical Greek drama none was more basic than that of Oedipus. According to the legend, Oedipus is compelled by an inscrutable and immovable fate to commit incest with his mother and kill his father. He then is punished for the crimes of incest and parricide.

Yet if we penetrate beneath the exalted literary form and emotional timbre of the myth to its content, it stands revealed as in sharpest contrast to the Jewish world-view. For Judaism the idea that a man is forced by divine powers to commit sin and then is punished for his unconscious and involuntary action is worse than blasphemy — it is rank absurdity. Whatever philosophic and theological problems may remain, Jewish tradition holds fast to the concept that man is morally free and therefore morally responsible.

In its opening chapter, the Torah tells how Adam disobeyed the Divine injunction at the instigation of Eve and the serpent, and how all three were punished.

This ancient narrative in **Genesis** has little or no significance for Jewish religious thought except as an explanation of man's mortality. But for Christian theology, the third chapter of **Genesis** became fundamental as the drama of salvation.

Because of its Hebraic inheritance, Christianity never lost its strong ethical consciousness. Yet it is safe to say that the sense of moral responsibility was weakened, if not vitiated, by the conviction that all men were sinful inherently and ineradicably, and that salvation depended not on a man's works but on a man's fate.

To be sure, the Hebrew Scriptures recognize man's imperfection and declare "There is no man who is righteous on the earth who does good and never sins" (**Ecc.** 7:20; **I Kings** 8:46; **II Chron.** 6:36). But the difference in emphasis is unmistakable. In Christianity, man sins because he is a sinner; in Judaism man is a sinner because he sins.

In the modern age, the concept of sin was challenged anew, this time in the name of science and philosophy. Kark Marx and his followers denied the validity of the traditional moral system **in toto** and stigmatized it as the invention of the oppressors to keep the masses in subjection.

On the other hand, Nietzsche declared that morality was the invention of the weak, designed to keep the actions of the superman in check. In truth, however the superman was not bound by these moral standards, for he stood "beyond good and evil".

Modern psychology, particularly the psychoanalysts, enriched our understanding of the dark recesses of the human soul, but the cost was high. Man was an irrational creature, perpetually at the mercy of impulses and desires he barely understood and could not control. Thus from widely varying points of view the disciples of Marx, Nietzsche and Freud were all agreed in denying the validity of the concept of sin.

Now the biblical wisdom teacher had recognized the power of material need and thus anticipated the concept of economic determinism when he declared, "For a piece of bread a man will transgress." (Proverbs 28: 21).

Centuries before modern psychology, the prophet Jeremiah pointed out, "The heart of man is deceitful above all things — and exceedingly weak. Who can know it?" (**Jer.** 17:9).

Truth driven out through the door, re-enters through the window. Modern psychology had dismissed the idea of sin as meaningless, but found it needed the concept. Wishing to avoid contamination with religion, it avoided the term "sin" and preferred "guilt" in order to explain a basic of element in human experience. As used in the jargon of our day, "guilt" may be defined not unfairly as an overpowering feeling that something is wrong, without any clear understanding of what is right!

The prophets and sages of Judaism were aware of the factors making for in that we would today describe as biological, psychological, or economic, but they refused to water-down their conviction of man's freedom and responsibility.

Thus Moses in **Deuteronomy** emphasizes the theme no less than three times: "Life and death have I placed before you this day, the blessing and the curse; and thou shalt choose life so that you may live, you and your children" (**Deut.** 30:19, see also 12:26; 30:15). In spite of the age-old crux of pre-destination versus free will, normative Judaism held fast to the doctrine that man is free, and by that token responsible. In the words of the Talmud, "Everything is in the hands of God except the fear of God" (**Berakhoth** 33b).

Rabbi Akiba, confronted by the contradiction between God's fore-knowledge and man's freedom, boldly seized hold of both horns of the paradox and declared, "Everything is foreseen, but free will is given" (**Abot** 3:15). He thus anticipated by fifteen centuries the comment of the later day sage, Doctor Samuel Johnson, who said, "With regard to free will, all philosophy is against it and all experience is for it".

The biblical description of man as being created in the image of God means for Judaism that man is endowed with the gift of reason, which is the counterpart in the intellectual sphere of freedom in the moral realm. When man chooses the wrong rather than the right, he commits a sin. To sin means to rebel against God and the laws of His world. Sin is man's failure to render obedience to God's law of righteousness in the universe. In Solomon Schechter's words, "Sin taints the divine in man, breaking all communion with heaven."

The various Hebrew terms for sin have highly significant stymologies. A man may imagine that he can escape the law of consequence in the world and therefore commit a **pesha**, an act of rebellion against the Ruler of the universe. Or he may permit weakness and perversion to distort his conduct through **avon**, an act of crookedness and deceit.

The basic term for sin, however, it **het**. It means "missing the mark," a goal for which man should have aimed and which he could have reached. It underscores the conviction that when he misses it because of his imperfections, he may still return to his Maker through the power of atonement.

Here, too, it is noteworthy that the process of restoration is described not by the term "penitence," derived from the Latin **poena**, highway to God from which man strays all too often, but toward which he may retrace his steps.

How is this return to be effected? In Judaism there are several steps in the process. The first is **Haratah**, genuine regret and sorrow at one's failing. The next is **Viddui** or "confession," the straightforward recognition of one's weakness without alibi or excuse. The culmination of the process is **Teshuvah**, "return," which includes restitution for such evils as can be undone and the solemn promise to God to avoid repeating the offence.

To sum up: each of us is responsible for the sins of commission, omission, and permission rampant in our day.

Yom Kippur is a day of fasting, but not a day of mourning. In the Sephardic tradition it is called "the white fast," in contradistinction to Tisha B'Av, which is "the black fast." Yom Kippur is a festival in Israel.

SERMON FOR THE WEEK

THE WAY OF LIFE

Return, O Israel, unto the Lord thy God, For Thou hast stumbled in thine iniquity. (Hosea 14,2).

The opening words of today's hafhtara give this Sabbath its special designation — Shabbat Shuvan, the Sabbath of Repentance. This is an obvious association of ideas which reflects the general attitude of mind which it evokes.

Indeed, the true significance of repentance is reflected in the close relationship between "returning" and "repenting". We are urged to ponder on our wandering from the path of rectitude, since we have strayed from the ways we should have followed. We have lost our sense of direction. As a result we have stumbled blindly in our sinfulness. To repent requires that we examine how best we can return to the correct path. Hence Judaism's constant emphasis on "the way of the Lord" which is best summarised by the prophet's assertion, "My ways are not your ways," for the one is the way of life and the other leads to doom.

But is this the sole challenge issued by the period of penitence? Is it only the road back that we have to re-discover? There are such things as appreciating the causes as well as the consequences of taking the wrong path. The prophet Hosea speaks of stumbling in sinfulness. One is tempted to enquire whether we are conscious of that type of sin which is here designated as **avon**. Judaism possesses various terms categorising man's wrongdoing. **Avon** literally means perversion, twisting, distortion. It implies primarily an attitude of mind which perverts the straight to make it crooked; distorting the good to produce evil.

To obliterate an **avon** requires the imposition of a maximum of self-discipline. The measure of self-examination involved in this exercise exceeds mere resolution to live better lives. To repent, which normally implies to display remorse and to express regret, cannot suffice. What is demanded is a radical change of outlook and of mental attitude based on a deeper assessment of one's personal reactions to the requirements of one's faith and the mode of life which that faith imposes.

Man, by his very nature, is more prone to the sin of **avon** and its perverting influence than to any other type of sinfulness. By devising a pattern of self-justification, by excusing his omissions and negating his commissions he virtually distorts the true image. He resents the admission of his own failings seeking to ascribe blame to time or circumstance but never to his own failure. He so often does that "which is right in his own eyes" or claims that right is on his side. Because of this he so frequently diverts from the path of righteousness, losing his way and stumbling in a spiritual blindness of his own creation.

No amount of castigation can correct this fault. Man has to find his own way back, examine his own conscience or suffer the consequences of his own folly. He can only be urged to undertake this self-imposed task and be reminded of the need. The call to return is issued to him. The plea to prevent further stumbling is uttered and the painful effects of his perversity are portrayed for him. It is to his own advantage to pay heed. Will he be so perverse as to disregard his self-interest?

A PEN PROFILE

HERBERT EDELMAN

BY SYLVIA FREEMAN

Coming face to face with an actor backstage for the first time can give anyone a jolt. The mind's eye photographs a picture consistent with the character in the last scene.

In the case of Herbert Edelman, who is performing these days in Luv at the Royal Alex, it entailed watching for two hours a character clad in tatters beyond description. Therefore, imagine my surprise when I was greeted by a tall, goodlooking, friendly young man best described as — neat, man, neat.

Herbert Edelman is extraordinary in more than one way. The thirty-one-year-old performer is quite candid about himself. Without any preliminaries, he admits. — which no one in his right mind would—that he hasn't had much experience, comparatively, on the stage. His professional life began about four seasons ago when he had a small part in the touring company's The Threepenny Opera. Then he appeared on Broadway where he originated the role of The Telephone repairman in Barefoot In The Park. He played the King of Newark in Bajour; he performed in Lorenzo. His summer stock included plays at the Bucks County Playhouse, Boston's Charles Theatre, The Red Barn in Northport, Long Island.

HERBERT EDELMAN

* * *

Herbert Edelman did not arrive easily at the decision to become an actor. He was a bright student, avid for knowledge, during his school days in Flatbush, Brooklyn. After having graduated from Lincoln High School, he continued his studies at Brooklyn College. And having matriculated was not enough for the 6'5½" young man — he continued his education for three years more. His love was English—all facets, particularly Shakespeare. Already he felt that someday, somewhere he would conquer the world as a serious thespian.

To obtain the proper background, he studied hard, concentrating on languages. He speaks well French, Spanish, Yiddish, Italian, Hebrew, German, Russian and Japanese which he mastered during his term in Uncle Sam's army.

However, Herbert had one serious obstacle. His parents, chiefly his father, opposed his interest in the theatre. Like all hardworking parents, they hoped their son would choose a profession more stable than acting. For awhile Herbert obeyed their wish. He did well enough to become an account executive. Then he exploded.

As he says, he felt himself in a vacuum. His feelings fluctuated from depression to elation and back again. He felt, primarily, he had to act. Come what may, this was it.

Herbert Edelman is not sorry he made this transition. Day by day he gains the experience he knows he needs, his work is rewarding, his father practically is won over and, to round out a full life, several months ago he married a lovely girl from Los Angeles.

"We had the kind of wedding I always dreamed of — quiet and dignified in front of a fireplace." Apparently the ceremony took place in the rabbi's study.

Herbert Edelman has not proven himself as yet a serious actor. As a comedian, however, the rubber-faced, completely relaxed-looking young man has an explosive potential. It is not too presumptious to assume that he could be the Danny Kaye of his generation.

But whatever is in store for him, Herbert Edelman will remain sincere, friendly and unassuming. Just don't call him Herbie.

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RISING STAR — Barbara Gryfe, 13-year-old thrush of Toronto's Jewish community, who is one of the finalists to have appeared on the United Appeal program which celebrated its fifteenth anniversary last Sunday at Massey Hall. She is the first youngster ever to have received such recognition in the contest's history.

TEAM WORK — The Allan Sisters, directly from a successful recording session in London, England, who are appearing nightly at Toronto's newest, most glamorous Beverly Hills Motor Hotel.

RECIPE OF THE WEEK

CARROT TZIMMES
WITHOUT MEAT

5 medium carrots, cubed small
2 tablespoons fat
2 tablespoons all-purpose flour
1 cup carrot liquid
½ teaspoon salt
about ¼ cup dark brown sugar.

Cook carrots, drain, and measure the liquid. If necessary add water to make 1 cup. Melt the fat in a saucepan, add flour, and cook and stir over medium heat until bubbling. Add the liquid and salt and stir until smooth and thick. Add sugar to taste. Place in a greased baking dish, bake at 350 degrees for 30 minutes. Serves 5.

TORONTO WOMEN

COKE-TAIL PARTY

A coke-tail party will be held at the Crest Theater for the Cresters tonight, Friday, at 7.30 p.m. Students' program will be outlined and several personalities who will be appearing at the theater during the 1965-66 season will be introduced. Dancing will follow, with snacks of cokes and cookies.

The Cresters (Crest Collegiate Club) is made up of two senior representatives, a boy and girl, from the drama club of every secondary school in Metro Toronto, tthey will participate in Saturday morning lectures and seminars conducted by well known Canadian theatrical personals. Topics of discussion include the act of applying stage makeup, costume designing, scenery design, artistic direction. Various theater centers will be visited.

The organization is under the sponsorship of the newly formed Crest's Junior Women's Committee of which Elaine Sheffe, who is on the Board of Governors of the theatre and head of publicity for Chatelaine Magazine, is president.

LUNCHEON

Sisterhood of Shaarei Shomayim recently held its opening luncheon meeting at the synagogue. Rabbi Walter S. Wurzburger, spiritual leader of Shaarei Shomayim, was guest speaker.

OPENING MEETING

Clanton Park Sisterhood held its opening meeting on Wednesday, September 15th. It was chaired by Mrs. A. Weinstock, president. Frances Glukowsky sang Hebrew songs, accompanied on the guitar by Aviva Weinberg. Refreshments were served.

MEETING

Minnie Ethn Chapter, Mizrachi-Hapoel Hamizrachi Women, held a regular meeting recently at the home of Mrs. J. Tarshis, president, who also presided. Mrs. K. Devor reported on the Jewish National Fund and spoke about the rummage sale held recently.

Mrs. Tarshis' daughter was presented with a gift in honor of her recent marriage. A certificate was given to Mrs. L. Hoffman honoring the birth of a grandchild.

The hostess served refreshments, assisted by Mesdames S. Kaminker and P. Tarnow.

Next meeting will be held in the home of Mrs. S. Kaminker.

SEASON'S FIRST MEET

The opening meeting of the Bruria Chapter, Mizrachi-Hapoel Hamizrachi Women, was held recently at the home of Mrs. J. U. Applebaum. Mrs. J. Weinstock, president, presided. She welcomed the members of the new executive and those who had visited Israel recently.

Plans were formulated for the bazaar which will be held in November. Mrs. I. Kelner was appointed convenor.

Business was discussed and dues collected.

Mrs. S. Abella described places she and her husband had visited in Israel this past summer.

Refreshments were served; the hostess was thanked for her hospitality.

NEW CHAPTER

The Leah Kidron Chapter, Mizrachi-Hapoel Hamizrachi Women, comprising mostly Hungarian ladies, was formed recently. Mrs. Sandy Hoffstetter is president..

At a recent meeting of Council, Ruth Chesley, president of Council, expressed her hope that the new group would help make 1965 a milestone in the history of Toronto's Mizrachi Women.

DINNER MEET

B'nai B'rith Women, Chapter 434, held its opening dinner meeting recently at the Noshery Penthouse. Alexander Lipson, guest speaker, spoke on Israel Bonds. Barbara Gryfe entertained, with Bill Berle at the piano.

Head table guests were: Mrs. Ada Lewis, president; Mesdames S. D. Stork; E. Sporn; D. Stern; I. Ray; J. Aiken; B. Alter; M. Cowitz; B. Shooman; L. Mintzer.

Mrs. G. Mendley is program chairman. Annual tea will be held Sunday, October 31st, 2-6 p.m., at the home of Mrs. Betty Greenglass. Mrs. D. Stern is convenor.

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THERAPY

By RUTHIE

Sometimes I wish my family weren't so intellectual. Maybe, on a Shabbos afternoon, your youngest is contrary. She pouts. She has nothing to do. So she begins needling you just when you want to take a nap.

"I have nothing to do."

"Go play with Laura."

"I can't. Her cousin is visiting her and she told me not to come."

"Play with Sandy."

"She went to Aguda."

"So you go too."

"No."

"Play with Helen."

"She went to Bnei Akiva."

"So you go too." Your patience is wearing thin.

"No."

By then your better half runs in. "What's all the commotion about?"

"So you start over again. And from then on every trick is employed to try to make her happy.

Spoiled, that's what.. You think Mama would stand for it? In a second she'd dismiss you with, "If you have nothing to do, *klopp kupp in vont* (knock your head in the wall) and leave me alone."

And most of the time *nakhesl* (joy) found something to do.

* * * * *

Like every mother you can hardly wait for that one day of rest. The thought of it keeps you going all week. There's the housework, shopping, cooking, washing, ironing, mending, club meetings (or your life won't be rounded out), PTA meetings (or the kids will think you don't love them), charity teas (they're always for a good purpose and you have to thank God you're not at the other end), emergencies (like the time the school nurse called to say one of the kids had fever — so you dropped everything and ran), taking them for music lessons (or they'll say later you never gave them a chance), supervising their practise period (for which they hate you), baking, trying to look young because your youngest says all the mothers of her classmates are stunning. Did I leave out anything?

So anybody can see how raw your nerves are when you want to rest and noise kills you..

You lose your temper and rant. In between, while you're taking a breather, you hear one of the youngsters say,

"Mommy is tired. She needs therapy."

Therapy you need? What you need are a couple of aspirins, a wet napkin on your brow and a few hours of sleep; what they need is a good smack on their rear ends they should have something to remember.

* * * * *

Psychology? That's something my family could use. Like the other night at dinner one of the kids remarked, *mir nisht, dir nisht* (out of the clear sky),

"Mommy, didn't you use eyebrow pencil?"

"Why?"

"Your eyebrows match the roots of your hair. They're gray."

Then another got bold. "Is that pink lipstick mine?"

"Why?"

"It looks awful on you. It's not your color. You should use red."

"But pastels are in style now. I don't want to look dated."

"Well, pink makes you look old."

Clobber them? I locked myself in the bathroom and had a good cry. Because they hit below the belt.

Then I looked in the mirror and said (psychology): "You're not old, you're not old . . ."

I stopped. The thought hit me: think positive. (Now where did I read that?) I started all over again, "You're young yet, you're young yet, you're young yet. Smile, corners up, smile, corners up, smile corners up . . ."

Then I told myself I'll never be lazy again, I'll always use the eyebrow pencil. And I'll exercise to keep my figure no matter how my bones creak. And I'll think beautiful thoughts.

Oh, heck. You think that annoyed Mama? Her hair was white as snow; I guess she never dreamed of dying it. Never mind the color lipstick, half the time she forgot to apply it; she ate and enjoyed, never mind a few pounds more or less; she always smiled, her disposition wasn't sour because she wore healthy oxfords not high heels.

Still she must have possessed something. Because in every organization she always wound up in the president's chair.

She didn't bother feeling sorry for herself. If she didn't think we showed respect — biff, bam! And she emphasized it with,

"Better you should cry than I should cry."

* * * * *

Honest, it's another world. Sure, Mama said the same thing, our children will say the same thing and history will always repeat itself.

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IN SEASON'S OPENING PRESENTATION. — Martha Henry, well known for her appearances at the Stratford Festival, will play Pegeen Mike opposite Douglas Rain's Christy Mahon when J. M. Synge's comedy, The Playboy of the Western World, opens Canadian Players' season at Toronto's Central Library Theater on Thursday, October 7th. Shelah Richards will direct the play with settings by Brian Jackson and costumes by Judy Peyton Ward.

toronto after dark

MUSIC FROM MOSCOW

Canadian Concerts and Artists brings to O'Keefe Center, October 11-16, the Grand Music Hall of Moscow.

One of the stars is a celebrated Ukrainian singer, Yuri Goulaev, a handsome young man whose bass voice European critics have described as beautiful, clever and powerful. Another singer, Kyra Smirnova, was compared by one Parisian critic to Yma Sumaç because of her extraordinarily wide vocal range.

Music also is provided by the Radouga Ballet chorus of lovely Bolshoi trained dancers. The girls take part in seven production numbers, including one where they sing the celebrated Russian song, Meadowland.

Toronto Movies

● Toronto's **Nortown Theater** has new tenants. Under the Yum-Yum-Tree and Good Neighbor Sam are the double bill featuring Jack Lemmon. Both pictures provide a period of hilarity with the handsome comedian.

● Breakfast at Tiffany's and Sabrina is another double bill of fare starring Audrey Hepburn at the **Golden Mile** and three other Famous Players theaters.

● The **Eglinton Theater** holds its own. The family's musical, Sound of Music, still keeps audiences entertained by its wholesome scenes and lilting music.

● My Fair Lady at the **University** apparently will provide many an hour of happy diversion through Christmas.

● If one wants chills running up and down his spine, The Collector at the **Hollywood** will do the trick.

● Casanova '70 at 20th Century's **Towne Cinema** depicts the by-ways of a lover's life.

● In that bit of sophisticated romance, peppered with comedy and drama, beautiful Anouk Aimee and handsome Vittorio Gassman adequately take the lead in Il Successo at the **Towne Cinema.**

NEW PLAY: REPLY TO THE DEPUTY

ROME (JCNS) — A play, stated to be a reply to Rolf Hochuth's "The Representative", which condemns the late Pope Pius XII for his silence during the Nazi extermination of the Jews, was staged in a Rome theatre last week.

The new play, "Trial of the Bishop", by Signor Pierluigi La Terza, a former Italian ambassador, is described as "a retort to the many gratuitous accusations" against Pope Pius in Herr Hochhuth's play.

Seiji Ozawa Opens Symphony

The Toronto community, whether true music lovers or those alerted by curiosity, breathlessly anticipates the opening of the Toronto Symphony at Massey Hall on Tuesday-Wednesday, October 11th-12th. Cause of all the excitement is the young orchestra leader, Seiji Ozawa, who opens the symphony's 44th season as its new, permanent conductor.

OVER THE TOP

Series ticket sales of the Canadian Players topped the one-thousand-mark, representing approximately $14,000. There is every indication that the campaign will be an outstanding success, apparently due to the choice of plays and to the price of tickets, either $13.50 or $19.50 for the six attractions.

First to open is, Playboy of the Western World. Sets are being designed by Brian Jackson who designed this year's Stratford Festival productions, Mahagonny and The Cherry Orchard; Judy Peyton-Ward is creating the costumes. Desmond Heeley, one of England's leading theatrical designers will be responsible for the sets and costumes of The Importance of Being Earnest.

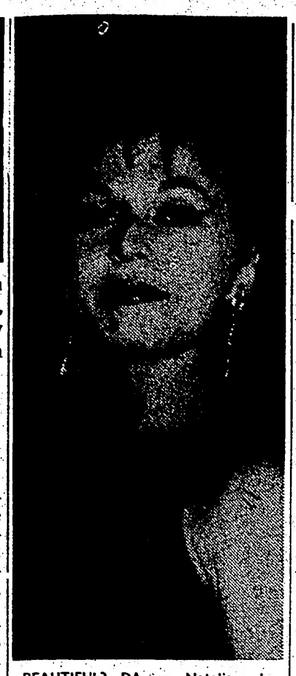
Gershwin Musical

From Monday, October 11th, to Saturday, October 23rd, audiences will delight to the beautiful melodies of George Gershwin's Porgy and Bess. Many remember the soulful tunes such as Summertime, and, I Got Plenty of Nuthin'.

AT THE CREST

Despite the sorely needed St. Lawrence Center for the Arts, the Crest Theater has itself planted firmly in its own area. The Crest contends that, should it become part of the St. Lawence Center, it would mean that Toronto would have less theater. The Crest has a history of twelve years of presenting an entire season of dramatic productions. As it is, more theatrical ventures in the city will pace each other to a greater degree of artistic ambition and excellence.

LOVELY SOPRANO IN AMERICAN OPERETTA — Joyce Bryant, who plays Bess in George Gershwin's last and most famous musical, Porgy and Bess, which will be performed at Toronto's Royal Alexandra Theater, Monday, October 11th, through Saturday, October 23rd.



BEAUTIFUL? DA — Natalie, who will be mistress of ceremonies of the Moscow Music Hall when it appears at Toronto's O'Keefe Center Monday through Saturday, October 11th through 16th.

KEEP SMILING

FULL CYCLE

Manny Levine wasn't a synagogue Jew. His radical parents gave him no religious upbringing. But when he and his family moved into a new suburb, a change took place within his home. His two small children were persuaded by their playmates to enroll in the Temple Sunday School where they were taught home ceremonies. Upon the girls' insistence, candle lighting and **kiddush** over wine were observed every Friday evening. The girls began to insist that their father place his hands on their heads and bless them in accordance with Jewish custom. To this he protested.

'That's carrying religion in my home a little too far," said Levine.

"But daddy," argued one of the youngsters, "how can you call the prayer over wine **kiddush** if you refuse to bless the kids?"

MONEY TALKS

Abe Sanders, owner of the city's largest department store and president of the Talmud Torah, was the heaviest contributor to the school. His visit to a classroom was an event.

One afternoon he visited classroom C; his presence made the teacher uneasy. In order to convince the generous contributor how much good his investment was doing, teacher began to test the pupils. Pointing to a boy, he asked:

"Jerry, who is the creator of the Psalms?"

"Not me!" exclaimed the frightened lad.

Abe Sanders felt obliged to come to the defense of the boy.

"This boy is absolutely innocent," the wealthy president affirmed. "I know his family."

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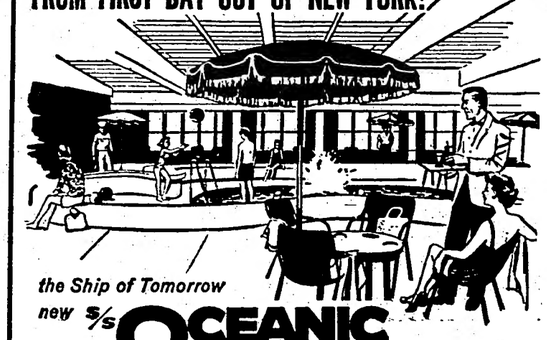

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the lively arts by D. COHN

● The statue of The Poet, by the Jewish sculptor Zadkine, has been unveiled in front of the Casino at the seaside resort of Knocke, Belgium, on the occasion of the Biennale of Poetry held there last week.

● Ernst Deutsch, noted German-Jewish actor, was awarded the Federal Order of Merit in Berlin last week on the occasion of his 75th birthday.

The award was presented by Dr. Werner Stein, a West Berlin senator, after a gala performance of Lessing's Nathan der Weise, at the local Schiller-Theater.

Deutsch was born in Prague on September 16, 1890; he lived in Germany where he was considered the leading actor until 1933. He returned to West Germany in 1947 to continue his career as one of the country's greatest stage and film actors.

● Dmitri Shostakovich's 13th symphony — setting to music Babi Yar, Yevgeny Yevtushenko's protest against antisemitism — was played in the Moscow Conservatory's great hall last Monday night to a tumultous ovation after being banned for three years, it was reported by the Washington Post correspondent in Moscow, Stephen S. Rosenfeld.

"A great ovation — half elation, half electricity — greeted the first public performance" of the symphony in three years, wrote Rosenfeld, who attended the event.

Yevtushenko raced up from the audience, embracing and kissing Shostakovich, conductor Kirill Knodrashin, the bass soloist and the chorus master. He clasped his chest in the traditional Russian gesture meaning "from the heart."

The audience applauded the work "as though each handclap was a weight on the scales of artistic and political expression. Tears glistened in men's eyes. No one would leave. It was a sophisticated crowd. The musical world from Oistrakh down was there, even the students and their typed copies of Babi Yar."

The symphony was acclaimed as ranking with the composer's famous Fifth. As it unfolds, a bell strikes, dissonant winds rise and the 80-man bass chorus begins: "No monuments rise over Babi Yar."

The soloist tells of the tragedy. "Blood," utters the chorus. The whole hall shuddered. "Anne Frank" enters, and as her death nears, early Stravinsky chords thrash dissonances which merge triumphantly in affirming the battle against antisemites.

When the work was first rendered three years ago, Premier Nikita Khrushchev banned it, condemning both the symphony and Yevtushenko's "over-concern" for Jews.

Only a few posters and the informal grapevine carried word that a "corrected" version would be performed. News of the event spread like wildfire across Moscow and all available space, even the aisles, were crammed. The "correction," it turned out, amounted to a few Kremlin-imposed lines referring also to Russians and Ukrainians as victims so that it would not be exclusively and solely a "Jewish" theme.

HIS DREAM COME TRUE: Yevgeni Evtushenko's Babi = Yar was played last week by Moscow Symphony

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RELIGIOUS SCHOOL FOR RETARDED CHILDREN MAKES GREAT PROGRESS

NEW YORK (JCNS) — The Maimonides Institute, a young school for retarded children, is making news in professional circles with its unique attempt to integrate Jewish religious education into the curriculum.

Founded seven years ago by two rabbis and an educationist in New York, the school now has 60 children, with 600 on the waiting-list, and has moved to a new eleven-acre site in suburban Far Rockaway.

It has been so successful that President Shazar of Israel has requested its principal to establish a similar school there.

M.I., as it is called, is based on the premise that there is no need to deprive children of their heritage because they are retarded. Jewish concepts and traditions are interwoven into the special curriculum for retarded children worked out by a specialist in the field. In the few years of its existence, M.I. has discovered that the teaching of religion to retarded children is not only possible but also therapeutic.

"Most of these children feel rejected by their parents, and by society," Mr. Hershel Stiskin, a founder of the school and its director of professional services, told the JCNS correspondent here.

"So when a retarded child learns there is a God, a Father he can turn to at any time he needs, a Father who is on his side, this gives him a feeling of tremendous security.

Only about 30 per cent of the children come from religious families. For them, learning about the Jewish religion creates a line of communication between the parents and child. "Without this he is a stranger at the festival table", Mr. Stiskin said.

Parents of retarded children have a continuing problem: learning to accept their child as he is. Mr. G. Kean, the school psychologist, said: "The fact that their child can put on a talis and go with them to synagogue on Holy-days and blend into society gives them a great comfort".

Maimonides was founded largely through the efforts of Rabbi Isaac Maizes, its president. As the principal of a Hebrew school, he found that there were no facilities for retarded children from families who wanted their children to know they were Jewish.

Rabbi Maizes met Rabbi Nahum Shulman, now the Maimonides school director, but at the time a rabbi in the Queens district of New York, and Mr. Stiskin, a special education teacher, and the three men worked out the idea for the school.

RUSSIAN ACCUSES JUDAISM OF "GENOCIDE"

LONDON (JCNS) — A Comparison of Judaism with Nazism and an allegation that the Jewish religion teaches genocide are central features of an article in the current issue of the Ukrainian atheist journal "Ludina i Svit" "Man and the Universe").

The author is O. Osipov, whose attacks on the Jewish religion are notorious. His article is in the form of a reply to a Christian reader, who tried to persuade him that it was wrong to interpret Biblical teachings as intolerant.

Osipov violently denounces both Christianity and Judaism, but keeps his most vicious barbs for Judaism which, he writes, teaches its adherents to kill all those who are not of their faith. It is in this context that he speaks of Jewish "genocide" and makes the comparison with Nazism.

To underline his point, Osipov says that the Biblical reports of the obliteration of whole tribes in the pursuit of this teaching are an historic fact, one which is fully confirmed by "archeological findings."

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HUROWITZ, MAX. On September 24th, late of 2121 Bathurst Street.
IACOBOVITCH, JOSEPH. On September 28th, late of 157 Brunswick Avenue.
KISSIN, EUGENIA. On September 25th, late of 148 Combe Ave.
MIDELMAN, MARY. On September 22nd, late of 15 Wilmington Avenue.
MORRISON, MORRIS. On September 29th, late of 1590 Bathurst Street.
PAL, MIKIAS. On September 22nd, late of 2460 Keele Street.
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UNVEILING

SHULMAN, JOSEPH. The unveiling of a monument to the beloved memory of the late Joseph Shulman, husband of Dora Shulman, will take place on Sunday, October 3, 1965, 11:30 a.m., at the Talmud Torah section, Roselawn Cemetery. Friends and relatives are invited.

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If Steve becomes disabled after 1970, having contributed until his disability, he will get a disability pension of $103.13 a month.

If, when he becomes disabled, Steve has children under 18 or under 25 and continuing full-time education, benefits of $25 a month for each of the first four and $12.50 for each additional child will be payable. Thus if Steve has five dependent children, the total will be $215.63 a month.

If Steve dies anytime after 1967, having contributed until his death, his wife will receive a widow's pension of $64.06 a month. In addition, orphan's benefits of $112.50 a month will be paid for her five children if they are under 18 or under 25 and continuing full-time education. At the time of Steve's death Mrs. Sawchuk will also receive a lump sum payment of $500.

All benefits under the Plan will maintain their value. The actual benefits payable will probably be higher than those given here since benefits will be adjusted to meet changes in living costs and in wage levels before they are paid and changes in living costs after they become payable.

What will the Plan cost you?

If you, like Steve, are employed and have earnings of $5,720 spread evenly over the year, you will, commencing in January, pay at the rate of $1.77 a week until your contributions for the year amount to $79.20. Your employer will pay the same amount.

This advertisement is one of a series which relates some of the important benefits of the Canada Pension Plan to individual circumstances.

Issued by
authority of the Minister of
National Health and Welfare,
Canada
The Honourable Judy LaMarsh.

CP-150